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the first part (Greek Church) have been subjected to a further elaboration. In the second part (Roman Church) a series of changes have also been made. The appendix, treating of extra-ecclesiastical communities, is almost entirely new, but the treatment of the Lutheran Church and of the Reformed Church remains as the author himself left it. The book is simply written, the array of facts is vast, and its objective treatment is true to the scientific spirit. It is not a philosophy, but the history, of confessions and as such is to be confidently recommended to all who wish a simple introduction into a complicated and difficult subject.

GEORGE B. FOSTER.

GERALD BIRNEY SMITH.

#### RECENT LITERATURE IN PRACTICAL THEOLOGY.

SEVENTEEN of the representative men of the Bible are treated by Dr. Matheson in a suggestive volume.<sup>1</sup> It begins with Adam and ends with Job. Questions of historical criticism for the most part are ignored. The "Great Gallery" of the Jewish nation is filled with portraits. Who painted them is a matter of indifference. The interpretation of them is the thing of prime importance. What in them is universal in distinction from what is merely national, what is of permanent, instead of temporary, worth? Old notions in reference to the characters discussed are radically modified or wholly set aside. New and suggestive interpretations are presented and vigorously defended. In all these is the accent of conviction. Here and there the spirit of assurance crops out. It is barely possible that the author's new constructions may not be absolutely right. His discussions are also at times disfigured by rationalistic explanations of Old Testament miracles. The burning bush at Horeb was a dream in a hot day. The prophets of Baal with Elijah on the slopes of Carmel were an "œcumenical council." The fire sent in answer to Elijah's prayer was fire imparted to life. Elisha when he healed Naaman "sent him to a bathing establishment." It is a pity that so good a book should be marred by such inane puerilities.—Dr. Hovey's *Life of Barnas Sears*<sup>2</sup> is a fascinating biography. The subject of it is made to live over again before our eyes his long and unusually useful life. He lays a stone wall

<sup>1</sup> *The Representative Men of the Bible*. By GEORGE MATHESON. New York: Armstrong & Son, 1902. 369 pages.

<sup>2</sup> *Barnard Sears, A Christian Educator: His Making and Work*. By ALVAH HOVEY. New York: Silver, Burdett & Co., 1902. ix + 184 pages. \$1.

to secure money to meet the expenses incident to his early studies; graduates from Brown University, takes his theological course at Newton, becomes a pastor at Hartford, and preaches with power; studies in Germany and France, and makes large acquisitions of knowledge; serves as professor of Christian theology at Newton and as president, and for seven years as secretary of the Massachusetts Board of Education, being in that office the successor of Horace Mann; then for twelve years he is president of Brown University and discharges the manifold duties of his high office with great wisdom and tact. His crowning work was the administration in the South of the Peabody Educational Fund. This was soon after the close of the war. There was much bitterness of feeling to be allayed and prejudice to be overcome, but by his broad charity and Christian courtesy he carried forward his great work with little or no friction, and securely laid the foundations of the public-school system in the southern states. Just at the close of the volume the author lifts the curtain and lets us look in upon the delightful domestic life of this truly great man in his Virginia home. The facile and eloquent pen of the biographer, who is now more than fourscore years old, has lost none of its skill, and now as in the past whatever it touches it adorns.—In a brief treatise<sup>3</sup> Mr. Fletcher, tutor in an English Wesleyan Pastors' College, Richmond, Surrey, presents the fundamental principles of homiletics. His discussion is hardly adequate, but it is clear, scriptural, and suggestive. He has an interesting chapter on the preacher's use of the Old Testament.—In the thirty-four sermons of Dr. McKim's volume<sup>4</sup> the innermost truths of the gospel are presented to us. The ethical scope of the doctrines unfolded is revealed and their practical application to life is forcefully urged. The preacher in all his utterances evinces a clear apprehension of present theological thinking. He is Catholic in sentiment. Without dogmatism, he speaks from positive conviction. He has that intellectual grasp of divine truth which comes only from an experience of it. His style is clear as crystal. We did not find an obscure sentence in the whole book. It also has that directness which is indispensable to genuine sermons. We are glad to give this volume most hearty commendation.—Dr. Hillis's new book<sup>5</sup> is one of his best. According to the

<sup>3</sup> *Chapters on Preaching: A Manual for the Guidance of Young Preachers.* By GEORGE FLETCHER. London: Kelly, 1902. 176 pages. 2s.

<sup>4</sup> *The Gospel in the Christian Year and in Christian Experience: Practical Sermons for the People.* By RANDOLPH H. MCKIM. New York: Longmans, Green & Co., 1902. xii + 343 pages. \$1.40, net.

<sup>5</sup> *Faith and Character.* By NEWELL DWIGHT HILLIS. Chicago, New York, and Toronto: Revell, 1902. 134 pages. \$0.75.

freshest thinking of the hour, he sets forth what it is to be a Christian, meets fairly and convincingly the excuses for not becoming one, and with great luminousness and tenderness presents the wonderful love of God that is poured forth even upon the vilest of sinners. In the last chapter he discusses popularly and wisely the subject of Christian growth. This little volume can hardly fail of doing much good.—The author justifies the printing of his *conférences*,<sup>6</sup> or direct, familiar talks, on the ground that spoken language more perfectly reflects thought than written, and has consequently more vitality and power. The volume contains six discourses. In the first the author shows the importance of studying religious ideas in the light of their historical surroundings; in the second he argues that the existence of God is proved by the universality of the belief in it; in the third he maintains that creation can be accounted for neither by materialism nor by agnosticism, but only by the personal activity of an adequate, intelligent first cause; in the fourth he discusses the procedure of God in creating: here we may adopt the view of successive creations, or the germ theory of Augustine, or evolution, but not spontaneous but theistic evolution. In the fifth he contends that the only rational solution of providence is the direct control of all events by a personal, immanent God; in the sixth and last he teaches that we find the only rational and scientific explanation of human nature and its destiny in the teachings of the Bible. The whole treatise is fundamental, simple, clear, incisive, wholesome.—In a series of essays<sup>7</sup> thirteen distinguished churchmen urge the necessity of reform in the established Church of England. With entire unanimity they advocate the creation of parish councils, composed of both clergy and laity, elected by popular vote, and also a general church legislative body, likewise composed of both clergy and laity, and elected by popular suffrage in the various dioceses of the kingdom. This, they maintain, would give each church practical autonomy, and the laity a voice in determining both doctrine and discipline. Such reform is demanded in order to deliver the established Church of England from mediævalism and to bring it into line with modern progress. It is a vigorous and timely discussion.—Bouillat, a Roman Catholic abbé, sets forth in a bulky volume<sup>8</sup> the

<sup>6</sup>*Premières vérités: Conférences prêchées à Saint-Honoré D'Eylau.* Par le R. P. J. HÉBERT, O. P. Paris: Maison de la Bonne Presse, 1902. xi + 170 pages. Fr. 2.

<sup>7</sup>*Church and Reform: Essays Relating to Reform in the Government of the Church of England.* London: Bemrose & Sons, 1902. xiii + 181 pages.

<sup>8</sup>*L'Église catholique.* Par l'ABBÉ J.-M.-J. BOUILLAT. Paris: Maison de la Bonne Presse, 1902. xxvi + 450 pages. Fr. 5.

nature and constitution of the church from his point of view. His treatise is both doctrinal and apologetic. He states and defends all the distinctive dogmas of Rome. He claims for her nearly all the triumphs of Christianity. She has emancipated the slave, ennobled woman, tenderly cared for children, befriended the laborer, succored the poor, advanced science, instructed the people, and has been the source of all true progress. While these claims are extravagant and cannot be successfully substantiated, the author writes from conviction. He is, however, at times too dogmatic; still, he is not bitter. His style is simple and clear, and he has given us an excellent compendium of Catholic doctrine.—In a volume of excerpts from the discourses of Archbishop Keane<sup>9</sup> a single quotation is appropriated to each day of the year. All the excerpts for the days of any given month are on one subject and follow each other with something of logical sequence, so that during the year twelve important topics receive at least fragmentary treatment. Thus, for January the subject is “Right Living,” for February “Religion,” for March “Home,” etc., while for the closing month of the year the topic for meditation is “Death and Resurrection.” The object of the book is to inculcate lofty sentiment and to kindle devotion. Here and there is enunciated distinctive Roman Catholic doctrine, which will be repugnant to the Protestant reader, but most of the volume cannot fail to be an incentive to purity, patriotism, and piety.

GALUSHA ANDERSON.

<sup>9</sup> *Onward and Upward: A Year Book, Compiled from the Discourses of Archbishop Keane.* By MAURICE FRANCIS EGAN. Baltimore: Murphy. 387 pages. \$1, net.